

مكتبة
التوحيد

KHALIFATULLAH AL-MAHDI



لَا إِلَهَ إِلَّا اللَّهُ



**KHALIFATULLAH
AL- MAHDI**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful,
the Most Compassionate.

All praise is due to Allah. He is the Creator, Nurturer, Sustainer, Provider, Protector, and The One in Supreme control of every aspect of every creature.

And may peace be upon His slaves whom He has chosen.

This is a booklet in which we have compiled a number of ahadith and athar that have been narrated regarding the Mahdi. Which includes weak narrations (Da'if hadith) along with authentic narrations (Sahih Hadith) for the sole purpose of narrating the complete story related to him.

CONTENTS

- FOREWORD
- CHAPTER 1: MENTION OF AL MAHDI IN TAFSIRUL QURAN
- CHAPTER 2: BELIEF IN THE COMING OF THE MAHDI
AND THE COMING OF THE DAJJAL IS PART OF IMAN
- CHAPTER 3: NOBLE LINEAGE OF AL MAHDI
- CHAPTER 4: PHYSICAL APPEARANCE AND CHARACTERISTICS
OF AL MAHDI
- CHAPTER 5: THE SIGNIFICANCE OF AL MAHDI
- CHAPTER 6: THE ARRIVAL OF AL MAHDI
- CHAPTER 7: THE BLACK FLAGS OF THE EAST AND THE SUFYANI
- CHAPTER 8: SUPPORTERS OF THE MAHDI
- CHAPTER 9: THE KHILAFAH OF AL MAHDI
- CHAPTER 10: THE MALAHIM WILL BE AT AL MAHDI'S HAND
- CHAPTER 11: DAJJAL AND 'ISA IBN MARYAM ﷺ



FOREWORD

All praise is due to Allah. We praise Him, ask only Him for help, and ask Him alone for guidance and His mercy. We have faith in Him only. We do not disbelieve in Him, despise those who deny Him, and we bear witness that there is none worthy of worship except Allah. He is alone; He has no equal and no partner. And we bear witness that Muhammad ﷺ is His servant and His prophet whom Allah sent for guidance, the true way, light, sincere advice and wisdom at a time when the delegation of prophets to this world had ceased, knowledge was meagre, the majority had deviated from the straight path, time was at its end, the Day of Judgment was near and the world had fulfilled its time-frame.

Those who follow Allah and His Blessed Prophet ﷺ have found the true path, and those who disobey Allah and His Blessed Prophet ﷺ have strayed and trespassed the boundaries [set by Allah and His Blessed

Prophet ﷺ] and have fallen in the abyss of deviation. We advise you to hold onto taqwa, and the best advice a Muslim can give another is that he encourage him towards the Hereafter and ask him to hold tight to the taqwa of Allah; and fear Allah the way He demands that you fear Him, because the best way to attain the things you desire in the Hereafter is to fear Him.

And whosoever perfects his relationship with Allah in his public and private life, and does so only to please Allah, will be remembered and honoured in this world. It will help him after death, on the day when he will be most in need of the good deeds that he sent before him and on the day when he will wish his bad deeds were as far as could be from him. Allah tells you to fear Him and He is merciful upon His servants.

Regarding the weak (da'if) narrations we have used in this booklet to narrate the complete

story related to al-Mahdi; these weak narrations can not be taken as shar'i evidence. The ahadith which must be accepted and taken as evidence are the acceptable ahadith; those which are sahih or hasan. As for da'if (weak) and false (maudu) ahadith, it is not permissible to use them as evidence with regard to shar'i rulings.

Imam Ahmad rahimahullah said: When we narrate hadith concerning halaal and haraam, we are very strict; but when we narrate reports about acts of virtue, we are more lenient, because no rulings depend on reports about acts of virtue; rather they are like the virtue of fasting, jihad, prayer and so on. [al-Qawl al-Musaddad]

'Abd-Allaah ibn al-Imam Ahmad ibn Hanbal rahimahullah said:

I asked my father about a man who has books which contain the words of the Messenger of Allah ﷺ and the Sahaabah and Taabi'een, but the man does not know how to recognize da'eef (weak) and matrook (rejected) ahadith, and he cannot tell a strong isnaad from a weak one. Is it permissible for him to act upon whatever he wants and to choose reports and issue fatwas and act on that basis?

He said: he should not do anything until he finds out which ahadith are sound and may be acted upon, so that he will be acting upon a sound basis. He should ask the scholars about that. [I'laam al-Muwaqqi'een]

Al-Nawawi rahimahullah said:

The scholars said: Ahadith are of three types: sahih (sound), hasan (good) and da'if (weak). They said: It is only permissible to quote as evidence concerning rulings those ahadith which are sahih or hasan. As for those which are da'if, it

is not permissible to quote them as evidence with regard to rulings (Fiqh) or beliefs (Aqida), but it is permissible to narrate them and act upon them with regard to matters other than rulings (Fiqh), such as stories, virtuous deeds, and offering encouragements and warnings. [Al-Majmoo']

Belief in the emergence of al Mahdi is part of the 'aqidah of Ahl as-Sunnah wa'l-Jamaa'ah. There are numerous mutawaatir hadiths that speak of that. There are sahih ahadith that indicate that al-Mahdi will appear at the end of time. He is one of the signs of the Hour.

You should be aware that some liars have fabricated ahadith about the Mahdi, and others have even claimed to be he, or that he belongs to a group other than Ahl al-Sunnah wal-Jamaa'ah. Some of these "false mahdis" have tried to deceive the slaves of Allah for some worldly gain and to distort the picture of Islam. Some have started movements and revolutions and gathered those people and supporters whom they were able to deceive. Then they were destroyed, and their lies and falsehood were exposed. None of this affects the belief of Ahl al-Sunnah wal-Jamaa'ah in al-Mahdi, upon whom be peace, and that he will undoubtedly appear and rule the earth in accordance with Islamic Shari'ah as the last Khalifah of this Ummah. As RasulAllah ﷺ eradicated shirk with the Revelation, he will eradicate fitnah with the Sunnah.

We are living in the time of fitnah. We have to act upon this hadith narrated by Hudhayfah Ibn al-Yaman rahimahullah:

The people used to ask Allah's Messenger ﷺ about the good but I used to ask him about the evil lest I should be overtaken by them. So I asked, "O Allah's Messenger ﷺ! We were living in ignorance and in an (extremely) worst atmosphere,

then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He replied, "Yes." I asked, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the Jamaa'ah of the Muslims (al-Khilaafah) and their Imam (Khalifah)." I said, "If there is neither a Jamaa'ah of the Muslims (al-Khilaafah) nor an Imam (Khalifah)?" He said, "Then turn away from all those sects (i.e. other Groups or Jamaa'ah) even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state." [Sahih al-Bukhari]

In this sahih hadith, it is talking about al-Jamaa'ah which indicates al-Khilaafah. So According to this hadith, only the Jamaa'ah of the Khilaafah is legit and the claim of other Jamaa'ah or groups are invalid. Whatever that Jamaa'ah may be. If it opposes the Jamaa'ah of the Muslim Khilaafah then we must not mingle with them or answer its call. We must stay away from the fire of hell and safeguard our Akhirah. We must remember that whoever is calling against the Muslim Khilaafah or its Imam, the Khalifah then he is a caller of Jahannam. We must not listen to him because RasulAllah ﷺ had ordered us to do so. If we disobey the direct command of RasulAllah ﷺ after the knowledge of the truth (al-Haq) has come to us then indeed Jahannam will be our final abode. (May Allah ﷻ safeguard us from that)

So those who support and obey the current Imam of the Muslims Amirul Muminin Khalifatul Muslimin they are acting upon the clear cut shar'i evidence. And those who oppose it without any valid reason and creating fitnah under the name of the blessed al-Mahdi; we would like to remind them that al-Mahdi is chosen by Allah ﷻ as the last Khalifah whose sole purpose will be to revive the Sunnah, he has nothing to do with those who reject the Khilafah or oppose the clear cut sunnah.

It was narrated that Abu Hurairah ؓ said, "The Messenger of Allah ﷺ said: 'He who rebels against obedience to the Khalifah, abandons the Muslim Jamaa'ah (Khilaafah) and then dies, his death will be as if he died at the time of Jaahiliyyah. Whoever rebels against my Ummah, killing good and evil people alike, and does not try to avoid killing the believers, and does not pay attention to those who are under a covenant, then he is not of me. Whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, and he is killed, then he has died a death of Jaahiliyyah.'" [Sunan an-Nasa'i, Grade: Sahih]

And Allah knows best.

Al-hamdu li-llāhi Rabbi-l 'ālamīn
(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

CHAPTER 1

MENTION OF AI MAHDI IN TAFSIRUL QURAN

**Ibn Jarir At-Tabari narrated
in his Tafsir from as-Suddi regarding Allah's Saying:**

*“For them , in this life, is humiliation; and for them, in the
hereafter, is a terrible punishment”*

[Al-Baqarah: 114]

He said:

“As for their [They are ar-Rum (i.e. the Romans); referring to the Byzantine Romans and the European Christians in general] humiliation in this life, it will be when the Mahdi rises and conquers Constantinople; he will kill them. So that is the humiliation. And as for the terrible punishment, it is the punishment of Jahannam (Hellfire), which will not be lightened for its inhabitants, nor will they die therein so that it ends.”

CHAPTER 2

BELIEF IN THE COMING OF THE MAHDI
AND THE COMING OF THE DAJJAL IS PART OF IMAN

Abu Bakr al-Kulabadhi narrated in Fawa'id
al-Akhbar from Jabir ibn 'Abdillah ؓ that he said:
"The Messenger of Allah ﷺ said:

"Whoever denies the coming of the Dajjal, then he has
disbelieved. And whoever denies the coming of the Mahdi,
then he has disbelieved."

CHAPTER 3

NOBLE LINEAGE OF AL MAHDI

Ahmad, Ibn Abi Shaybah, Ibn Majah narrated from ‘Ali ؑ that he said: “The Messenger of Allah ﷺ said:

“The Mahdi is from us, the Ahl al-Bayt. Allah will rectify him in one night.”

And Abu Dawud, Ibn Majah, at-Tabarani and al-Hakim narrated from Umm Salamah ؓ that she heard the Prophet ﷺ saying:

“The Mahdi is from my descendants, from the children of Fatimah.”

And Ibn ‘Asakir narrated from al-Walid ibn Muhammad al-Muqiri that he said: “We were at the door of az-Zuhri, when he heard a noise and said: “What is this, O Walid?” So I looked, and there was the severed head of Zayd ibn ‘Ali being carried around in the hands of the fools, so I informed him, and az-Zuhri wept and said: “The people of this household were destroyed by hastiness!” I said: “Will they rule?” He said: “Yes! ‘Ali ibn al-Husayn related to me from his father al-Husayn ؑ that the Messenger of Allah ﷺ said:

“Receive good tidings, O Fatimah! The Mahdi is from you.”

And Abu Dawud and Nu’aym ibn Hammad in al-Fitan, narrated from ‘Ali ؑ that he looked at his son al-Hasan ؑ and said:

“This son of mine is a sayyid [chief], as the Prophet ﷺ called him, and from his loins shall come a man with the same name as your Prophet ﷺ, who resembles him in his behaviour but not in his appearance.”

Then he mentioned an account and added: “He will fill the earth with justice.”

And Abu Nu’aym narrated from Hudhayfah ؓ that he said: The Messenger of Allah ﷺ said:

“If there remained but one day for this world, Allah would send a man whose name is my name and whose behaviour is my behaviour, whose kunya [patronym] is Abu ‘Abdillah. He will be given the bay’ah between ar-Rukn and al-Maqam. Allah will restore by him the religion, and grant him many conquests so that there is no-one left on the earth except that he says: “La ilaha illallah [there is no god but Allah].”

So Salman ؓ stood up and said: “O Messenger of Allah, from which of your children is he?” He said: “From the descendants of this son of mine,” and he put his hand on al-Husayn.

And at-Tabarani in al-Kabir, and Abu Nu’aym narrated from ‘Ali ibn ‘Ali al-Hilali, from his father, who said:

“I entered upon the Messenger of Allah ﷺ during his final illness from which he died, and there was Fatimah ؓ by his head.”

He [i.e. ‘Ali al-Hilali] said: “So she wept until her voice rose, and the Messenger of Allah ﷺ lifted his hand towards her and said: “My beloved Fatimah, why are you weeping?” So she said: “I fear loss after you.” So he ؓ said: “O my beloved, do you not know that Allah (ﷻ) looked out upon the earth and chose from it your father and sent him with His Message, then He (ﷻ) looked out upon the earth and chose from it your husband, and He (ﷻ) revealed to me that I should marry you to him, O Fatimah! And we, the Ahl al-Bayt, have seven qualities given to no-one before us, and which no-one will be given after us: I am the Seal of the Prophets, the noblest of Prophets before Allah, the most beloved of creation to Allah (ﷻ), and I am your father. And my heir [wasiyy] is the best of heirs and the most beloved of them to Allah, and he is your husband. And our martyr is the best of martyrs and the most beloved of them to Allah, and he is your uncle Hamzah ibn ‘Abd al-Muttalib (ؓ), and the uncle of your husband. And from us is the one who has two green wings, with which he flies with the angels in Paradise wherever he wishes [i.e. Ja’far ibn Abi Talib ؓ], and he is your father’s cousin and the brother of your husband. And from us are the two grandsons of this Ummah, your two sons al-Hasan and al-Husayn, who are the chiefs of the youths of the people of Paradise. And their father, by He Who sent me with the Truth, is better than them, O Fatimah! By He Who sent me with the Truth, from them

al-Hasan and al-Husayn ؓ] will be the Mahdi of this Ummah, when the world descends into massacre and chaos, trials appear and the ways are blocked, and everyone falls upon each other, so that the old will not have mercy on the young and the young will not show respect to the old, then at that time Allah will send from them he who will open the fortresses of misguidance and the closed hearts. He will establish the religion at the end of time as I had established it in the beginning, and he will fill the world with justice as it had been filled with tyranny. O, Fatimah! Be not sad, and do not weep, for Allah (ﷻ) is more Merciful and more Compassionate to you than I am, and that is because of the place that you have in my heart. And Allah married you to a husband who is that noblest of your household in lineage, the best of them in ancestry, the most merciful of them to his subjects, the most just in dealing equitably, and the most insightful of them in judgment. And I have asked my Lord (ﷻ) that you be the first to join me from my household.”

‘Ali ؓ said: “So when the Prophet ﷺ was taken away, Fatimah ؓ lived but seventy-five days, and then Allah (ﷻ) took her and joined her with him (ؓ).”

And Ibn Abi Shaybah, Nu’aym ibn Hammad in al-Fitan, Ibn Majah and Abu Nu’aym narrated from Ibn Mas’ud ؓ that he said:

“Once we were with the Messenger of Allah ﷺ, when a group of youths from Banu Hashim approached. When the Prophet ﷺ saw them, his eyes filled with tears and his colour changed.

He [i.e. Ibn Mas’ud ؓ] said: “I said: “We see in your face something that worries us.” So he ؓ said:

“We, the Ahl al-Bayt, are a people for whom Allah has chosen the hereafter over this world. And my household after me will face trials, banishment and pursuit, until a people from the east come with black banners (i.e. flags), and they will ask for what is due, but not be given it. So they will fight and be victorious, and be given what they asked for. But they will not accept it from them until they hand it over to a man from my household, who will fill it [i.e. the earth] with equity, as they had filled it with tyranny. So whoever among you reaches that time, then let him go to them, even if he must crawl over ice, for he is the Mahdi.”

Al-Hafidh ‘Imad ad-Din ibn Kathir said: “In this is an indication of the rule of Banul-‘Abbas, and in it is a proof that the Mahdi will be after the state of Banul-‘Abbas, and he will be from the Ahl al-Bayt, from the descendants of Fatimah, the daughter of the Messenger of Allah ﷺ, then from the children of al-Hasan and al-Husayn.”

CHAPTER 4

PHYSICAL APPEARANCE AND CHARACTERISTICS OF AL MAHDI

Abu Dawud, Nu'aym ibn Hammad and al-Hakim narrated from Abu Sa'id al-Khudri ؓ that he said:
“The Messenger of Allah ﷺ said:

“The Mahdi is from me, high of forehead with a prominent nose. He will fill the earth with equity and justice, as it had been filled with tyranny and oppression. He will rule for seven years.”

And Abu Nu'aym narrated from 'Abd ar-Rahman ibn 'Awf ؓ that he said: “The Messenger of Allah ﷺ said:

“Allah will send a man from my descendants, with evenly-spaced teeth and a high forehead, who will fill the earth with justice and give out wealth in abundance.”

Nu'aym ibn Hammad narrated from 'Ali ibn Abi Talib ؓ that he said:

“The Mahdi will be born in al-Madinah, from the household of the Prophet ﷺ. [The Prophet ﷺ said:]

“His name is my name, and the name of his father is the name of my father.”

He will emigrate to Bayt al-Maqdis. He will have a thick beard, dark eyelids, shining teeth, with a mole on his face. He will have a high forehead, and on his shoulder will be the mark of the Prophet ﷺ.

He will come out with the banner of the Prophet ﷺ, made from a folded, black rectangle cloth, which will not have been unfolded since the passing away of the Messenger of Allah ﷺ, and which will not be unfolded until the coming of the Mahdi. Allah will support him with three thousand angels, striking the faces and backs of those who oppose them. And he will be between thirty and forty [years old].”

And he also narrated from Ka’b that he said:

“The Mahdi will be still and tranquil in devotion before Allah, like an eagle folding its wings.”

And he also narrated from ‘Abdullah ibn al-Harith that he said:

“The Mahdi will come when he is forty years old, like a man from Banu Isra’il.”

And he also narrated from Abut-Tufayl ؓ that the Messenger of Allah ﷺ described the Mahdi and mentioned that he will have an impediment in his speech, and that he will strike his left thigh with his right hand when his speech becomes difficult [and he ؓ said]:

“His name is my name, and the name of his father is the name of my father.”

And he also narrated from Tawus that he said:

“The sign of the Mahdi is that he will be hard with his workers, generous with wealth, and merciful with the poor.”

And he also narrated from Ibn ‘Abbas ؓ that he said:

“The Mahdi is from us; he will hand over the rule to ‘Isa ibn Maryam ؑ.”

And at-Tabarani in al-Kabir and Abu Nu’aym narrated from Ibn Mas’ud ؓ that he said: “The Messenger of Allah ﷺ said:

“A man will come from my household whose name will be like my name, and whose behaviour will be like my behaviour. He will fill it [i.e. the earth] with equity and justice as it had been filled with oppression and tyranny.”

And Nu’aym ibn Hammad ؓ narrated from ‘A’ishah ؓ, from the Prophet ﷺ that he said:

“He is a man from my descendants, who will fight according to my Sunnah, as I fought according to the Revelation.”

CHAPTER 5

THE SIGNIFICANCE OF AL MAHDI

Ahmad, Ibn Abi Shaybah, Ibn Majah narrated from ‘Ali ﷺ that he said: “The Messenger of Allah ﷺ said:

“We, the children of ‘Abd al-Muttalib, are the chiefs of the people of Paradise: Myself, Hamzah, ‘Ali, Ja’far, al-Hasan, al-Husayn, and al-Mahdi.”

Abu Dawud and at-Tabarani narrated from ‘Abdullah ibn Mas’ud ؓ from the Prophet ﷺ that he said:

“If but a single day remained for this world, Allah would prolong that day until He would send in it a man from my household, whose name is like my name, and whose father’s name is like my father’s name, and he will fill the earth with equity and justice, as it had been filled with tyranny and oppression.”

And Ahmad, Abu Dawud and at-Tirmidhi – who graded it hasan sahih [i.e. good and authentic] – narrated from Ibn Mas’ud ؓ from the Prophet ﷺ:

“The world will not pass away until the Arabs are ruled by a man from my household, whose name is like my name.”

And Ibn Abi Shaybah, at-Tabarani, ad-Daraqutni in al-Afrad, Abu Nu’aym and al-Hakim narrated from Ibn Mas’ud ؓ that he said: “The Messenger of Allah ﷺ said:

“The world will not pass away until Allah sends a man from my household, whose name is like my name, and whose father’s name is like my father’s name, and he will fill the earth with equity and justice, as it had been filled with tyranny and oppression.”

And at-Tabarani narrated in al-Kabir from Ibn Mas'ud ؓ that he said:

“If but a single night remained for this world, a man would rule during it from my household.”

And at-Tirmidhi narrated from Abu Hurayrah ؓ, and declared it sahih [i.e. authentic], that he said:

“If only a single day remained for the world, Allah would prolong it until he [i.e. the Mahdi] ruled.”

And Ahmad, Ibn Abi Shaybah and Abu Dawud narrated from ‘Ali ؓ from the Prophet ﷺ that he said:

“If but a single day remained in time, Allah would send a man from my household, who would fill it [i.e. the earth] with justice, as it had been filled with oppression.”

And Nu'aym ibn Hammad narrated from ‘Abdullah ibn Shurayk that he said:

“With the Mahdi will be the marked banner of the Messenger of Allah ﷺ. If only I could live to meet him while I was still young!”

And he also narrated from Nawf al-Bukali that he said:

“On the banner of the Mahdi it will be written: “Al-bay’atu lillah [the bay’ah is for Allah].”

And al-Hasan ibn Sufyan and Abu Nu'aym narrated from Abu Hurayrah ؓ that he said: “The Messenger of Allah ﷺ said:

“If there remained in this world only one night, a man from my household would rule in it.”

And Abu Nu'aym narrated from Ibn Mas'ud ؓ that he said: The Messenger of Allah ﷺ said:

“If there remained in this world only one night, Allah would prolong that night until a man from my household would rule, whose name is like my name and whose father’s name is like my father’s name. He will fill it [i.e. the earth] with equity and justice, as it was filled with

oppression and tyranny. He will distribute wealth equitably, and Allah will fill the hearts of this Ummah with contentment. He will remain for seven or nine [years], then there will be no good in living after the Mahdi.”

And Abu Nu'aym narrated from Abu Sa'id ؓ that he said: The Messenger of Allah ﷺ said:

“From us is he behind whom ‘Isa ibn Maryam (ﷺ) will pray.”

And Abu Nu'aym narrated from Abu Sa'id ؓ that he said: The Messenger of Allah ﷺ said:

“‘Isa ibn Maryam will descend, and their amir the Mahdi will say: “Come, lead us in the prayer.” So he will say: “Indeed, some of you are umara’ over others, an honour for this Ummah.”

And Abu Nu'aym narrated from Ibn ‘Abbas ؓ that he said: “The Messenger of Allah ﷺ said:

“That Ummah will not perish which I am at its beginning, ‘Isa at its end, and the Mahdi in its middle.”

And Ibn Abi Shaybah narrated from Ibn ‘Abbas ؓ that he said:

“The days and nights will not pass away until there comes to power, from us the Ahl al-Bayt, a young man who was never touched by the trials and who never involved himself in them.”

It was said: “O Abul-‘Abbas! Your old men have failed to attain it, but your youths will?”

He said: “It is Allah’s affair, which He gives to whomever He wills.”

And Nu'aym narrated from Jabir ibn ‘Abdillah ؓ that he said: “The Messenger of Allah ﷺ said:

“A group of my Ummah will always remain, fighting upon the Truth, until ‘Isa ibn Maryam descends at dawn in Bayt al-Maqdis. He will come to the Mahdi, and it will be said to him: “Come forward, O Prophet of Allah, and lead us in the prayer.” So he will say: “The people of this Ummah are trustees for each other, due to their honour before Allah (ﷻ).”

CHAPTER 6

THE ARRIVAL OF AL MAHDI

Abu Ya'la and Ibn 'Asakir narrated from Abu Sa'id ؓ that he said: "The Messenger of Allah ﷺ said:

"There will be at the end of time, when trials are prevalent and time passes quickly, an amir whose first gift to the people is that a man will come to him so he will pile wealth for him into his cloak. He will worry about who to give the charity of that wealth to, due to the great abundance that the people will have acquired."

Nu'aym ibn Hammad narrated from Matar al-Warraq that he said:

"The Mahdi will not come until kufr in Allah is openly committed."

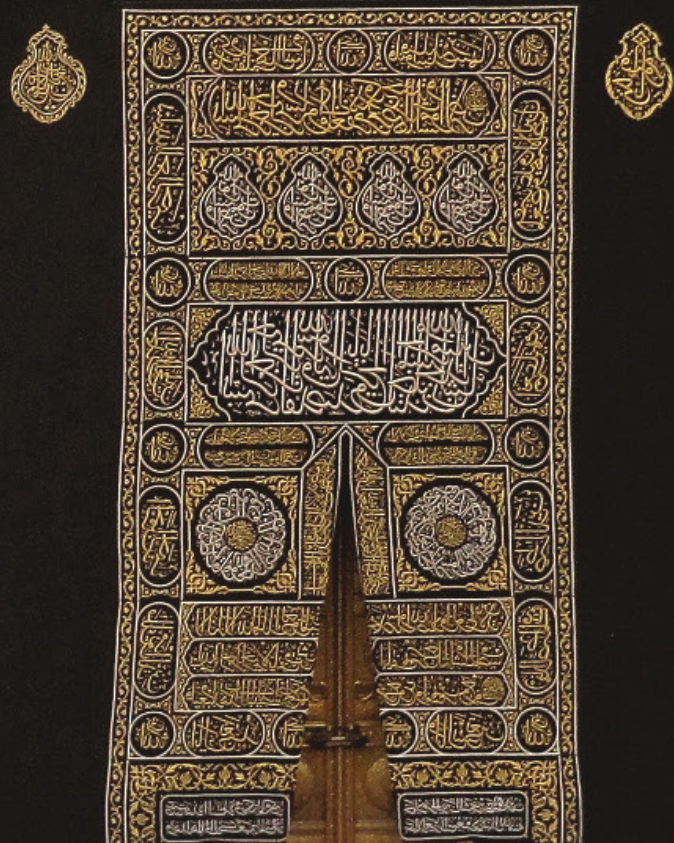
And he also narrated from Ibn Sirin that he said:

"The Mahdi will not come until seven out of every nine are killed."

And he also narrated from Sa'id ibn al-Musayyib that he said:

"There will be a trial, whose beginning will be the meddling of young boys. Every time it quiets from one side, it will flare up from another, and it will not end until a caller announces from the sky: "Verily, your amir is so-and-so!"

Then Ibn al-Musayyib spread his hands wide until they were shaking, and said three times: "That one is truly the amir!"



And at-Tabarani narrated in al-Awsat from Talhah ibn ‘Ubaydillah ؓ from the Prophet ﷺ that he said:

“There will be a trial that will not quieten from one end except that it will flare up again in another, until a caller announces from the sky: “Your amir is so-and-so!”

And Ibn Abi Shaybah narrated from ‘Asim ibn ‘Amr al-Bajli that Abu Umamah ؓ said:

“An announcement in the name of a man will be made from the sky; no low person will reject it, and no high person will deny it.”

And ad-Dani narrated from al-Hakam ibn ‘Utaybah, about Muhammad ibn ‘Ali, that he said to him:

“I have heard that a man will come from you who will rule this Ummah justly.”

So he said: “We hope for what the people hope for, and we hope that if only a single day remained for this world, that day would be lengthened until there happens that which this Ummah is hoping for. But before that, there is a trial, an evil trial in which a man will be a believer in the evening and an infidel in the morning, or a believer in the morning and an infidel in the evening. So whoever among you lives to see that, then let him fear Allah, preserve his religion, and stay inside his home.”

And Abu Nu’aym and al-Hakim narrated from Abu Sa’id ؓ that the Messenger of Allah ﷺ said:

“The Mahdi will come from my Ummah. Allah will send him as a saviour for the people. The Ummah will enjoy bounty, the livestock will increase, the earth will bring forth its crops, and he will give out wealth equitably.”

And Ibn Majah and Abu Nu’aym narrated from Abu Hurayrah ؓ from the Prophet ﷺ that he said:

“If there remained in this world only one day, Allah would prolong it until a man from my household would rule, who shall conquer Constantinople and the mountain of ad-Daylam.”

And Nu’aym ibn Hammad narrated, with an authentic chain according to the conditions of Muslim, from ‘Ali ؓ that he said:

“The trials are four: Fitnat as-Sarra’ [the trial of ease and luxury], Fitnat adh-Dharra’ [the trial of severe hardship], and a trial like this – and he mentioned the gold-mine – then a man will come from the descendants of the Prophet ﷺ, by whose hands Allah will rectify their affair.”

And al-Hakim narrated from Abu Sa’id al-Khudri ؓ that he said: “The Messenger of Allah ﷺ said:

“At the end of time, a severe tribulation will descend upon my Ummah from their ruler. A worse tribulation will not have been heard of before, until the earth’s expanse is constricted upon them, and until the earth is filled with tyranny and oppression, so that the believer will find no refuge from the oppression. Then, Allah ﷻ will send a man from my descendants who will fill the earth with equity and justice as it had been filled with oppression and tyranny. The inhabitants of the heavens and the earth will be pleased with him. The earth will not withhold any of its growth, but will bring it out, neither will the sky withhold a drop, but Allah will pour it out upon them in showers. He will live among them for seven years, or eight, or nine. The living will wish that the dead were brought to life again to witness the great good that Allah brought about for the people of the earth.”

And at-Tabarani narrated from ‘Awf ibn Malik ؓ that the Prophet ﷺ said:

“How will you be, O ‘Awf, when this Ummah splits into seventy-three groups, one of them in Paradise and the rest of them in the Fire?”

I said: “And when will that be, O Messenger of Allah?”

He ؓ said: “When the policemen are in debt, and slave women rule, and the obese sit upon the minbar, and the Qur’an is sung like music, and the masajid are decorated, and the manabir are elevated, and the fay’ goes only to the wealthy, and zakah is treated like a debt, and a trust like a booty, and the religion is learnt for the sake of other than Allah, and the man obeys his wife, dishonours his mother and turns away from his father, and the latter ones of this Ummah curse the former ones, and the chief of the tribe is the most evil of them, and the leader of the people is the most ignoble of them, and a man will be honoured out of

fear of his evil. On that day will it occur, and the people will move on that day to ash-Sham, where they will be protected from their enemy.”

I said: “And will ash-Sham be conquered?” He ﷺ said: “Yes, very soon. Then trials will follow after its conquest, then a dark and dusky trial. Then more trials will come after each other, until a man comes from my household called the Mahdi. So if you reach him, then follow him, and be of the rightly-guided.”

And Ibn Abi Shaybah narrated from Abul-Jild that he said:

“There will be a trial followed by another trial. The first one compared to the second will be like the lash of a whip followed by the stroke of a sword. Then there will follow another trial in which all of the prohibitions will be violated. Then the Khilafah of the best of the people of the earth will come, while he is sitting in his house.”

And Nu’aym ibn Hammad, Ibn ‘Asakir, and Tammam in his Fawa’id, narrated from Abu Qubayl, from ‘Abdullah ibn ‘Amr ؓ that he said:

“A man will come, from the descendants of al-Hasan. If the firm mountains were to face him, he would shatter them and make pathways through them.”

And Nu’aym narrated from ‘Ali ؓ that he said:

“When a caller announces from the sky that the right is with the family of Muhammad ﷺ, at that time the Mahdi will be on everyone’s lips. They will be filled with love for him, and they will not mention anything other than him.”

And ad-Dani narrated from Shahr ibn Hawshab that he said: “The Messenger of Allah ﷺ said:

“In Ramadhan there will be a voice, in Shawwal there will be great bloodshed, in Dhul-Qi’dah the tribes will fight, and its sign is that those performing the Hajj will be plundered, and there will be a massacre at Mina in which many are killed, and much blood is shed, until it flows over the Pillar. Their leader will flee, and they will come to him between ar-Rukn and al-Maqam and give him the bay’ah against his will. It will be said to him: “If you refuse, we will cut off your head.” The inhabitants of the

heavens and the earth will be pleased with him.”

And Nu’aym ibn Hammad and al-Hakim narrated from ‘Amr ibn Shu’ayb from his father, from his grandfather, that he said: “The Messenger of Allah ﷺ said:

“In Dhul-Qi’dah, the tribes will oppose each other. In that year the people performing the Hajj will be looted, and the battle of Mina will take place. Many people will be killed and much bloodshed will occur, until the blood flows over Jamrat al-‘Aqabah, and until their leader flees and they come to him between ar-Rukn and al-Maqam, where they will give bay’ah to him, but he will be unwilling. It will be said to him: “If you refuse, we will cut off your head.” So a number equal to that of the people of Badr will give bay’ah to him. The inhabitants of the heavens and the earth will be pleased with him.”

And Nu’aym ibn Hammad also narrated from ‘Abdullah ibn ‘Amr ؓ that he said:

“The people will perform the Hajj together, and will stand at ‘Arafat together, without an imam. While they are staying at Mina, he [i.e. the Sufyani, here referring to his army] will pounce on them like a dog. So the tribes will rise up, fighting each other until al-‘Aqabah flows with blood. So they will rush to the best of them, and will come to him while he is pressing his face to the Ka’bah and weeping. It is as if I can see him and his tears.

So they will say: “Come to us, we will give you bay’ah.” So he will say: “Woe to you! How many covenants you have broken, and how much blood you have shed!” So he will be given the bay’ah against his will. If you live to reach him, then give him bay’ah, for he is the Mahdi on earth, and the Mahdi in heaven.”

And Nu’aym narrated from Ibn ‘Abbas ؓ that he said:

“Allah will send the Mahdi after a period of despair, until the people say: “There is no Mahdi.” His supporters will be a group of the people of ash-Sham, three hundred and fifteen in number, equal to the companions of Badr. They will go to him from ash-Sham, until they bring him out from the bottom of Makkah, from a house near as-Safa, then they will give him the bay’ah against his will. So he will lead them in two rak’ahs of prayer, the prayer of a traveller, at al-Maqam. Then he will ascend the minbar.”

And Ibn Jarir narrated in Tahdhib al-Athar the following:

“Your ruler al-Jabir will be the best of the Ummah of Muhammad. Go to join him in Makkah, for he is the Mahdi, and his name is Muhammad ibn ‘Abdillah. Al-Abdal [the great righteous men] from ash-Sham and the ‘Usab [groups] of the people of the east will go to him, with hearts like iron bars, worshipers at night and lions by day.”

And Nu’aym narrated from ‘Abdullah ibn ‘Amr ibn al-‘As ؓ that he said:

“The sign of the coming of the Mahdi is that an army will be swallowed by the earth at al-Bayda’. When that happens, that is the sign of the coming of the Mahdi.”

And at-Tabarani in al-Awsat narrated from Umm Salamah ؓ that she said: “The Messenger of Allah ﷺ said:

“The king of the west will travel to the king of the east and kill him. He will send an army to al-Madinah and they will be swallowed by the earth. Then he will send an army, and a group from the people of al-Madinah will come out, and a seeker of refuge will take refuge in the Haram. The people will gather around him like a flock of birds, until three hundred and fourteen have gathered around him, among them both men and women. He will be victorious over every tyrant and the son of a tyrant, and he will display such justice that the living will wish that the dead were alive again [to witness it]. He will live for seven years, and after that, under the ground will be better than above it.”

And ad-Dani narrated from Hudhayfah ؓ that he said: “The Messenger of Allah ﷺ said:

“There will be a battle at az-Zawra’.” They said: “O Messenger of Allah, what is az-Zawra’?” He said: “A city in the east, between rivers, in which reside the worst of Allah’s creation, the tyrants of my Ummah. It will be afflicted with four kinds of punishment: The sword, swallowing by the earth, being pelted with stones, and transformation into animals.”

And he said ؓ: “When the black people come out in pursuit of the Arabs they will be discovered, until they are cast into the bottom of the earth” – or he said: “the bottom

of the Jordan.” – “When that happens to them, the Sufyani will come out accompanied by three hundred and sixty riders, until he comes to Damascus. Before a month has passed, thirty thousand of the tribe of Kalb will give him the bay’ah. So he will send an army to al-‘Iraq, killing at az-Zawra’ a hundred thousand, and going down to al-Kufah and plundering it.

When that happens, a banner will come out from the east, led by a man from Banu Tamim called Shu’ayb ibn Salih, who will recover all that is in their hands from the captives of the people of al-Kufah, and kill them.

Another one of the Sufyani’s armies will go to al-Madinah and plunder it for three days. Then they will go towards Makkah, until when they are at al-Bayda’, Allah ﷻ will send Jibril ؑ and say: “O Jibril, punish them!” So he will strike them once with his foot, and Allah ﷻ will cause them to be swallowed into the earth, and none of them will remain except for two men, who will then go to the Sufyani and inform him of the swallowing of his army, but that will not shock him.

Then some men from Quraysh will flee to Constantinople, so the Sufyani will send a message to the ruler of the Romans: “Send them all back to me.” He said: “So they will be sent back to him, and they will be beheaded at the gate of the city of Damascus.”

Hudhayfah ؓ said: “It will be such that a woman wearing a single garment will be taken around in the main masjid of Damascus in full view of everyone, until she comes and sits on the thigh of the Sufyani while he is sitting in the mihrab. So a man from the Muslims will stand up and say: “Woe to you! Have you disbelieved after you had faith? This is not allowed!” So he [i.e. the Sufyani] will stand up and behead him in the masjid of Damascus, and he will kill everyone who sympathized with what that man had done.

When that happens, a caller will announce from the sky: “O people! Allah ﷻ has brought the period of the tyrants, the hypocrites and their sympathizers to an end for you! And He ﷻ has appointed as your leader the best of the Ummah of Muhammad ﷺ, so go to him in Makkah, for he is the Mahdi, and his name is Ahmad ibn ‘Abdillah.”

Hudhayfah ؓ said: “So ‘Imran ibn Husayn stood up and said: “O Messenger of Allah, how will we recognize him?”

So he ﷺ said: “He will be a man from my children, like a man from the children of Banu Isra’il, wearing two tasselled robes, his face like a glittering star in its colour. On his right cheek will be a black mole, and he will be forty years old.

Al-Abdal [the great righteous men] and their likes will come out of ash-Sham, and the nobles of Egypt will go out to him, also the ‘Asa’ib [the groups] of the people of the east and their likes, until they come to Makkah and give the bay’ah to him between ar-Rukn and al-Maqam.

Then he will go out, heading for ash-Sham, with Jibril before him and Mika’il behind him. The inhabitants of the heaven and the earth, and the birds and the beasts, and the fish in the sea, will all rejoice at his coming. There will be much water during his rule, the rivers will flow in abundance, the earth will bring forth increased amounts of crops, and all of the treasures will be brought out.

So he will come to ash-Sham, and the Sufyani will be slaughtered under the tree that grows by the lake of Tabariyyah, and he will kill Kalb.”

Hudhayfah ؓ said: “The Messenger of Allah ﷺ said: “The loser is the one who misses out on the Day of Kalb, even so much as a hobbling-rope.”

Hudhayfah ؓ said: “O Messenger of Allah, how will it be lawful to fight them when they are muwahhidun [monotheists]?”

So the Messenger of Allah ﷺ said: “O Hudhayfah, on that day they will be apostates (murtad). They will declare intoxicants to be lawful (halal), and they will not pray (i.e. Salah).”

And Abu ‘Amr ad-Dani narrated in his Sunan from Hudhayfah ؓ that he said: The Messenger of Allah ﷺ said:

“There will be a battle at az-Zawra” to the end of the hadith, and it contains:

“So the Mahdi will turn around, and he will find that ‘Isa ibn Maryam has descended from the sky in two garments, as if water is dripping from his head.”

So Abu Hurayrah ؓ said: “I would stand up for him, O Messenger of Allah, and embrace him!” So he ﷺ said: “O

Abu Hurayrah, his coming this time will not be like his first coming. He will be of frightening appearance, like that of death. He will give good tidings to some people of their degrees in Paradise. The imam will say to him: “Come forward and lead the people in the prayer.” So ‘Isa will say to him: “The prayer was established only for you.” So ‘Isa will pray behind him,” to the end of the hadith.

And Nu’aym ibn Hammad also narrated from Abu Sadiq that he said:

“The Mahdi will not come until the Sufyani rules over its forests [i.e. over the forests of ash-Sham].”

CHAPTER 7

THE BLACK FLAGS OF THE EAST AND THE SUFYANI

Al-Hasan ibn Sufyan and Abu Nu'aym narrated from Thawban ؓ that he said: "The Messenger of Allah ﷺ said:

"The black banners (i.e. flags) will come from the east, with hearts like iron bars. So whoever hears of them, let him go to them and give them bay'ah, even if he must crawl over ice."

Ibn Majah, al-Hakim and Abu Nu'aym narrated from Thawban ؓ that he said: "The Messenger of Allah ﷺ said:

"Three will fight where your treasure is, each one the son of a Khalifah. But it will not go to a single one of them. Then, the black banners (i.e. flags) will come out of the east and kill you as no people have ever been killed. Then, the Khalifah of Allah, the Mahdi, will come, so when you hear of him then go to him and give the bay'ah to him, even if you must crawl over ice. For he is Allah's Khalifah, the Mahdi."

Ahmad, at-Tirmidhi and Nu'aym ibn Hammad narrated from Abu Hurayrah ؓ that he said: "The Messenger of Allah ﷺ said:

"Black banners will come out of Khurasan, and nothing will stop them, until they are raised in Ayliya' [i.e. Bayt al-Maqdis]."

Ibn Kathir said: "These banners are not those of Abu Muslim al-Khurasani who came and overthrew the state of Banu Umayyah in the year 132 Hijri. Rather, they are other banners that will come in the future, accompanied by the Mahdi."

And Ahmad, Nu'aym ibn Hammad, al-Hakim and Abu Nu'aym narrated from Thawban ؓ that he said: "The Messenger of Allah ﷺ said:



“When you see the black banners have come forward from Khurasan, then go to them even if you have to crawl over ice, for among them is Allah’s Khalifah, the Mahdi.”

And Ibn A’tham al-Kufi narrated in Kitab al-Futuh from ‘Ali ibn Abi Talib ؑ that he said:

“Good for at-Talaqan! For Allah has treasures there, not of gold or silver, but of men who know Allah as He should be known. They will be the supporters of the Mahdi at the end of time.”

And Nu’aym ibn Hammad also narrated from Ka’b that he said:

“When a man rules over ash-Sham, and another over Egypt, and the Shami and Egyptian fight each other, and the people of ash-Sham take some of the tribes of Egypt captive, and a man comes forward from the east with small black banners (i.e. flags) towards the ruler of ash-Sham, then it is he who will hand over the rule to the Mahdi.”

Ibn Majah and at-Tabarani narrated from ‘Abdullah ibn al-Harith ibn Juz’ az-Zubaydi ؑ that he said: “The Messenger of Allah ﷺ said:

“A people will come from the east who will prepare the way for the Mahdi.”

Meaning for the rule of the Mahdi.

Nu’aym ibn Hammad narrated from Sa’id ibn al-Musayyib that he said: “The Messenger of Allah ﷺ said:

“Out of the east will come black banners belonging to Banul-‘Abbas, then they will remain as long as Allah wills, then from the east small black banners (i.e. flags) will come out against a man from the descendants of Abu Sufyan, and his companions. They (i.e. people of the black flags) will give their obedience (i.e. bayah) to the Mahdi.”

And he also narrated from Abu Ja’far that he said:

“The Sufyani will not come until the oppressors ascend [i.e. the minbar].”

And he also narrated from Abu Hurayrah ؓ that he said:

“The Sufyani and the Mahdi will come out like racehorses, the Sufyani defeating those closest to him, and the Mahdi defeating those closest to him.”

And at-Tabarani in al-Awsat narrated from Ibn ‘Umar ؓ:

“The Messenger of Allah ﷺ was sitting with a group of the Muhajirun and Ansar. ‘Ali ibn Abi Talib was on his left, and al-‘Abbas was on his right, when an argument broke out between al-‘Abbas and a man from the Ansar, and the Ansari spoke harshly to al-‘Abbas. So the Prophet ﷺ took hold of the hand of al-‘Abbas and the hand of ‘Ali, and said:

“There will come from the loins of this one [i.e. al-‘Abbas] a tribe who will fill the earth with tyranny and oppression. And there will come from the loins of this one [i.e. ‘Ali] a tribe who will fill the earth with equity and justice. So when you see that, then you must join the Tamimi youth. For he will come from the east, and he will be the bearer of the Mahdi’s banner.”

And Nu’aym ibn Hammad narrated from ‘Ammar ibn Yasir ؓ that he said:

“Under the banner of the Mahdi will be Shu’ayb ibn Salih.”

And Nu’aym narrated from Ka’b ibn ‘Alqamah, from Sufyan al-Kalbi that he said:

“Under the banner of the Mahdi will be a youth, young in age, with a sparse beard, yellow in complexion. If he were to fight the mountains, he would shatter them, until he settles in Ayliya’ [i.e. Bayt al-Maqdis].”

And he also narrated from al-Hasan, that the Messenger of Allah ﷺ mentioned a tribulation that his household would encounter:

“Until Allah sends a black banner from the east; whoever helps them, Allah will help him, and whoever lets them down, Allah will let him down; until they come to a man whose name is like my name, so He (ﷺ) will make him their ruler, and Allah will help him and grant him victory.”

And he also narrated from Shurayh ibn ‘Ubayd, Rashid ibn Sa’d and Dhamrah ibn Habib, from their mashayikh, that they said:

“The Sufyani will send out his cavalry and his troops, and they will reach most of the eastern lands of Khurasan and Persia. The people of the east will rise up against them and fight them, and there will be battles between them in a number of places. After fighting him for a long time, they will give bay’ah to a man from Banu Hashim who will be, on that day, in the far east. So he will come out with the people of Khurasan, at the head of his army a man from Banu Tamim, one of their mawali called Shu’ayb ibn Salih, yellow in complexion with a sparse beard. He will come to him [i.e. to the Hashimi] accompanied by five thousand men when he hears of his coming, and give him bay’ah. So he [i.e. the Hashimi] will place him at the head of his army; if the firm mountains were to face him, he would shatter them. He will meet the Sufyani’s cavalry in battle and defeat them, killing many of them, and will go on defeating them from land to land until he defeats them all the way to al-‘Iraq. Then they will fight a battle with the Sufyani’s cavalry, in which the victory will go to the Sufyani. The Hashimi will flee, and Shu’ayb ibn Salih will go in hiding to Bayt al-Maqdis, where he will prepare the ground for the Mahdi when he hears of his coming to ash-Sham.”

Al-Walid said: “It has reached me that this Hashimi is the paternal half-brother of the Mahdi.” Others said: “He is the son of his paternal uncle.” Others said: “He will not die, but after the defeat he will go to Makkah, and when the Mahdi appears he will come out with him.”

And Nu’aym ibn Hammad also narrated from ‘Ali ibn Abi Talib ؑ that he said:

“When the cavalry of the Sufyani comes to al-Kufah, he will send them in pursuit of the people of Khurasan. The people of Khurasan will come out, looking for the Mahdi. Then he and the Hashimi will meet with a group of people with black banners, at their head Shu’ayb ibn Salih. Then he and the companions of the Sufyani will meet in battle at the gate of Istakhar, and a terrible battle will be fought between them. The black banners will be victorious, and the cavalry of the Sufyani will flee. When that happens, the people will wish for the Mahdi and look for him.”

And he also narrated from ‘Ammar ibn Yasir ؑ that he said:

“When the Sufyani reaches al-Kufah and kills the supporters of the family of Muhammad ﷺ, the Mahdi will come out, with Shu’ayb ibn Salih at his banner.”

And he also narrated from Abu Qubayl that he said:

“The Sufyani will send an army to al-Madinah, ordering the killing of everyone there from Banu Hashim, even the pregnant women, and that will be because of the defeats that the Hashimi who fought against his men in the east had inflicted on them. He will say: “All of these tribulations and the killing of my men have only been because of them [i.e. from Banu Hashim].”

So he will order their killing, and they will be killed until none of them are known to be left in al-Madinah. And they [i.e. the surviving members of Banu Hashim] will leave from there, fleeing to the valleys and mountains, and to Makkah. Even their women will be put to the sword by his army for days. Then he will leave them alone, and none of them will come out except that he is in terror, until the matter of the Mahdi becomes apparent in Makkah. So when he appears, all of them who had scattered out will unite with him in Makkah.”

And he also narrated from ‘Ali ؑ that he said:

“An army will be sent to al-Madinah, and they will seize everyone that they can from the family of Muhammad, and many of Banu Hashim, men and women, will be killed. At that time, the Mahdi and al-Mubayyadh will flee from al-Madinah to Makkah. So people will be sent to look for them, but they will both have reached Allah’s Haram [sanctuary] and protection.”

And he also narrated from Abu Hurayrah ؓ that he said:

“There will be a battle at al-Madinah in which Ahjar az-Zayt will be covered with blood. The battle of al-Harrah, compared to it, will have been like a mere lash of a whip. They will disperse from al-Madinah the distance of two braids, then the bay’ah will be given to the Mahdi.”

And al-Hakim narrated from Abu Hurayrah رضي الله عنه that he said: “The Messenger of Allah ﷺ said:

“A man called the Sufyani will come out of the depths of Damascus. Most of those who follow him will be from Kalb. He will kill until he rips open women’s bellies and kills children. Qays will gather against him, but he will kill them until hardly any will remain. A man from my household will come out at al-Harrah, and the news of this will reach the Sufyani, who will send out to him one of his armies, and he will defeat them. Then the Sufyani’s men will go to him, until when they get to a desert part of the land, they will be swallowed by the earth, and no-one of them will escape except the one who will tell of their news.”

And Nu’aym ibn Hammad also narrated from Abu Qubayl that he said:

“Not one of them will escape except for one bringing good news, and another bringing warning. As for the bringer of good news, he will go to the Mahdi and his companions in Makkah and inform them of what happened. And the proof of that will be in his face, which will have been turned around to the back of his head. So they will believe him due to the displacement of his face, and realize that the people had been swallowed by the earth.

And the other will be likewise, his face having been turned to the back of his head. He will come to the Sufyani, informing him of what befell his companions, and he will believe his truthfulness due to the sign that he sees on him. Both of those men will be from Kalb.”

And al-Bazzar narrated from Anas رضي الله عنه that the Messenger of Allah ﷺ was asleep in the house of Umm Salamah, and he woke up saying: “Inna lillahi wa-inna ilayhi raji’un [to Allah we belong, and to Him we will return].” So I said: “O Messenger of Allah, why do you say that?” He said:

“Because of an army that will come from the direction of al-‘Iraq, in pursuit of a man from al-Madinah, whom Allah will protect from them. So when they come to al-Bayda’ from Dhul-Hulayfah, they will be swallowed by the earth. Those above will not reach those below, and those below will not reach those above, until the Day of Resurrection.”

“It was said: “O Messenger of Allah, all of them will be swallowed up, even though their origins are different?” He said: “From them – or among them – are those who were forced.”

And at-Tabarani in al-Awsat narrated from Umm Habibah رضي الله عنها that she said: “I heard the Messenger of Allah ﷺ saying:

“A people will come from the east, looking for a man from the Ahl al-Bayt, until when they get to a desert part of the land, they will be swallowed by the earth. Those who had followed them will meet the same fate as them.”

I said: “O Messenger of Allah, what about the one who was brought out with them by force?”

He said: “They will meet the same fate as everyone else, then Allah will resurrect every man according to his intention.”

And Nu’aym ibn Hammad narrated from Ibn ‘Abbas رضي الله عنه that he said:

“The ruler of ash-Sham will send an army against the two Hashimis in Makkah, which will be defeated by them. So the Khalifah in ash-Sham will hear of that and send a great force against them that includes six hundred noblemen. When they get to al-Bayda’ and camp there during a moonlit night, a shepherd will come, looking at them and wondering, and saying: “Woe to the people of Makkah from what is coming to them!” Then he will turn to his sheep, and turn back again and not see a single one of them [i.e. the army], for the earth will have swallowed them. So he will say: “Glory be to Allah! They departed in a single moment!”

So he will come to their camp and find a cloak half-buried in the ground. He will try to pull it out, but will not be able, then he will realize that they have been swallowed up. He will go to the leader of Makkah (i.e. the Mahdi), bearing the good news, so the leader of Makkah (i.e. the Mahdi) will say: “Praise be to Allah! This is the sign that you were informed of.” So they will travel to ash-Sham.”



CHAPTER 8

SUPPORTERS OF THE MAHDI

Abu Dawud narrated from ‘Ali ؑ that he said: “The Prophet ﷺ said:

“A man will come out from Ma Wara’ an-Nahr [Transoxiana] called al-Harith ibn Harrath. At the head of his army will be a man called Mansur. He will establish the rule of the family of Muhammad, as Quraysh established that of the Messenger of Allah. It will be an obligation upon every believer to help him” – or he said: “to respond to him.”

At-Tabarani in al-Awsat, Nu’aym and Ibn ‘Asakir narrated from ‘Ali ibn Abi Talib ؑ that the Messenger of Allah ﷺ said:

“There will be at the end of time a trial that will sort out men as gold is sorted out from metal. So do not revile the people of ash-Sham, but revile their evil ones, for among them are al-Abdal [the great righteous men]. A flood is about to be released upon the people of ash-Sham that will split their unity, so that even if foxes attacked them they would defeat them. At that time, a man from my household will come out with three banners. The one who estimates highly will say: They are fifteen thousand. And the one who estimates lower will say: They are twelve thousand. Their sign will be: “Amit, amit [kill, kill].” They will meet in battle seven banners, and under each of those banners shall be a man seeking the kingdom. Allah will kill all of them, and restore to the Muslims their unity and bounty, and their far ones and near ones.”

And Nu'aym ibn Hammad and al-Hakim narrated from 'Ali ibn Abi Talib ؑ that he said:

“There will be a trial in which men will be sorted out as gold is sorted out from metal. So do not revile the people of ash-Sham, but revile their oppressors, for among them are al-Abdal [the great righteous men]. Allah shall send upon them a flood from the sky that will drown them, so that even if foxes attacked them they would defeat them. Then, at that time, Allah will send a man from the descendants of the Messenger ؐ among at least twelve thousand, and at most fifteen thousand, their sign or their mark being: “Amit, amit [kill, kill]”, under three banners. They will fight a people under seven banners, and there will be no leader of any of those banners except that he desires the kingdom. So they will fight and be defeated, and then the Hashimi will be victorious, and Allah will restore to the people their unity and their bounty, and they will remain like that until the emergence of the Dajjal.”

And at-Tabarani narrated from 'Ali ؑ that he said to the Prophet ﷺ:

“Is the Mahdi from us, or from other than us O Messenger of Allah?”

He said: “Rather, from us. Allah will complete the affair with us as He began it with us. With us, they will be saved from shirk [polytheism] and with us, Allah will unite their hearts after open enmity, as with us, Allah united their hearts after the enmity of shirk.”

'Ali said: “Will they be believers or infidels?” He said: “There will be those put to trial, and there will be infidels.”

And Nu'aym ibn Hammad and Abu Nu'aym narrated via Makhul from 'Ali ؑ that he said:

“I said: “O Messenger of Allah, is the Mahdi from us, the family of Muhammad? Or from other than us?”

He said: “No, rather he is from us. Allah will complete the religion with him, as He began it with us. With us, they will be saved from the trials, as these have been saved from shirk. And with us, Allah will unite their hearts after the enmity of the trials, as He united the hearts of these after the enmity of shirk. And with us, they will become after the enmity of the trials brothers, as these have become after the enmity of shirk brothers in their religion.”

And Nu'aym narrated from Ibn 'Abbas ؓ that he said:

“Allah will send the Mahdi after a period of despair, until the people say: “There is no Mahdi.” His supporters will be a group of the people of ash-Sham, three hundred and fifteen in number, equal to the companions of Badr. They will go to him from ash-Sham, until they bring him out from the bottom of Makkah, from a house near as-Safa, then they will give him the bay'ah against his will. So he will lead them in two rak'ahs of prayer, the prayer of a traveller, at al-Maqam. Then he will ascend the minbar.”

And he also narrated from 'Ali ؑ that he said:

“When the black banners led by Shu'ayb ibn Salih defeat the Sufyani's cavalry, the people will wish for the Mahdi. So they will look for him, and he will come out from Makkah with the banner of the Prophet ﷺ and pray two rak'ahs, after the people had despaired of his coming due to the long trials that they had suffered.

So when he finishes his prayer, he will turn around and say: “O people! Trials have heavily afflicted the Ummah of Muhammad ﷺ, and especially his household. We have been conquered and oppressed.”

CHAPTER 9

THE KHILAFAH OF AL MAHDI



**Abu Nu'aym narrated from Ibn 'Amr ؓ that he said:
"The Messenger of Allah ؐ said:**

"The Mahdi will come, with a turban on his head, and a caller will announce: "This is the Mahdi, the Khalifah of Allah, so follow him!"

And Nu'aym ibn Hammad narrated from Abu Ja'far that he said:

"Then the Mahdi will appear in Makkah at the 'Isha' prayer, carrying with him the banner of the Messenger of Allah ؐ, his cloak and his sword, and with clear signs, light, and proofs. When he has prayed 'Isha', he will call out at the top of his voice, saying:

"I remind you of Allah, O people, and of your standing in front of your Lord. For He has made clear the evidence, sent the Prophets, revealed the Book, and commanded you not to associate anything with Him, to observe obedience to Him and to His Messenger ؐ, to revive that which the Qur'an revived and to abolish that which it abolished, and to be helpers upon right guidance and mutual advisors to piety. For the end of this world has drawn near, and it has begun to announce its farewell. So I call you to Allah and to His Messenger, to act upon His Book, to abolish falsehood, and to revive His Sunnah."

So he will appear among three hundred and thirteen men, the number of the people of Badr, without any prior appointment, like scattered Autumn clouds gathering together, worshipers at night, lions during the day.

Then Allah will open for the Mahdi the land of al-Hijaz, and he will bring out all who had been imprisoned from among the Banu Hashim. And the black banners will settle at al-Kufah, sending their bay'ah to the Mahdi. The Mahdi will send his troops to the distant lands, putting an end to



tyranny and its people. The lands will be righted by him, and Allah will cause Constantinople to be conquered at his hands.”

And he also narrated from az-Zuhri that he said:


“The Mahdi will come out of Makkah after the swallowing [i.e. of the Sufyani’s army], accompanied by three hundred and fourteen men, the number of the people of Badr. He will meet with the leader of the Sufyani’s army, and the armour of the Mahdi’s companions on that day will be made of saddle-leather. Before that, the day of their appearance will have been known as the Day of the Saddle-Leathers.

And it is said that on that day, a voice will be heard from the sky calling out: “Verily, the allies of Allah are the companions of so-and-so” – meaning the Mahdi. The companions of the Sufyani will be defeated. They will fight, and none of them will be left alive except those who flee. They will run away to the Sufyani and inform him of what happened.

The Mahdi will go out to ash-Sham, and the Sufyani will meet the Mahdi and give bay’ah to him. The people will rush to him from every direction, and he will fill the earth with justice as it had been filled with tyranny.”

And at-Tabarani narrated in al-Awsat, and al-Hakim, from Umm Salamah  that she said: “The Messenger of Allah  said:

“A bay’ah will be given to a man between ar-Rukn and al-Maqam by a number equal to the people of Badr. Then al-‘Asa’ib [the groups] from the people of al-‘Iraq and al-Abdal [the great righteous men] from the people of ash-Sham will come to him. An army of the people of ash-Sham will go to attack them, until when they are at al-Bayda’, they will be swallowed by the earth. Then a man from Quraysh whose maternal relatives are from Kalb will launch an assault on them. They will meet in battle, and Allah will defeat them, and the loser on that day is the one who loses from the spoils of Kalb.”

And Nu’aym ibn Hammad also narrated from ‘Abdullah ibn Mas’ud :

“Seven men of knowledge will give bay’ah to the Mahdi. They will have headed to Makkah from different far-off lands without any appointment, and to each one of those men over three hundred and ten men will have given bay’ah. So they will meet together in Makkah and give bay’ah to him [i.e. to the Mahdi]. Allah will fill the hearts of the people with love for him. So he will go out, accompanied by them, and meanwhile, the cavalry of the Sufyani, led by a man from Jurm, will have gone out towards those who gave bay’ah to him.

So when he [i.e. the Mahdi] comes out of Makkah, he will leave his companions behind him and walk, wearing an izar [waist-wrap] and a rida’ [over-garment], until he comes to the Jurmi, who will thereupon give bay’ah to him.

After that, Kalb will convince him to regret his bay’ah, so he will come to him [i.e. to the Mahdi] and request for his bay’ah to be retracted. So he will retract it, and then prepare his army to fight him, and they will defeat him.

And at his [i.e. the Mahdi’s] hands, Allah will cause the Romans to be defeated, and at his hands, Allah will remove the trials. And he will settle in ash-Sham.”

And he also narrated from al-Walid ibn Muslim that he said:

“A muhaddith related to me that the Mahdi, the Sufyani and Kalb will fight in Bayt al-Maqdis when he [i.e. the Sufyani] retracts his bay’ah. The Sufyani will then be brought to him [i.e. the Mahdi] as a captive, and he will order him to be taken and slaughtered at the Gate of Mercy. Then their women and their spoils will be sold on the stairs of Damascus.”

And he also narrated from al-Walid ibn Muslim and Rushdin, from Ibn Lahi’ah that he said: “Abu Zur’ah related to me from Muhammad ibn ‘Ali that he said:

“When the seeker of refuge who is in Makkah hears of the swallowing [i.e. of the Sufyani’s army into the earth], he will come out with twelve thousand men, among whom are al-Abdal [the great righteous men], until they settle at Ayliya’. So the one who sent the army will say, when he hears of the news at Ayliya’: “By the Life of Allah, Allah has placed in this man a lesson. I sent to him the army that

I sent, and they sank into the ground. This is indeed a lesson and a clear sign.”

So the Sufyani will declare his obedience to him, then he will go out until he meets with Kalb, his maternal uncles, and they will fault him for what he did, saying: “Allah clothed you with a garment, then you took it off.” So he will say: “What do you think, should I have my bay’ah retracted?” So they will say: “Yes.”

So he will go to him in Ayliya’, and say: “Retract [my bay’ah].” So he will say: “I will not.” So he will say: “Indeed, you must.” So he will say to him: “Would you like me to retract it?” So he will say: “Yes.”

So he will have it retracted, then he will say: “This man has thrown off my obedience.” Then he will order him to be taken and slaughtered in the square of Ayliya’. Then he will go to Kalb and seize their property, and the loser will be the one who misses out on the day that the property of Kalb is seized.

And he also narrated from Artah that he said:

“The Sakhri [i.e. the Sufyani] will enter al-Kufah, then the news of the appearance of the Mahdi in Makkah will reach him. So he will send against him from al-Kufah an army, but they will be swallowed by the earth. None of them will survive except one who will bring the good news to the Mahdi, and another who will bring warning to the Sakhri.

Then the Mahdi will come forward from Makkah, and the Sakhri from al-Kufah, towards ash-Sham, as if they are two race-horses. The Sakhri will get there first, and send another army from ash-Sham against the Mahdi. So they will meet the Mahdi in the land of al-Hijaz and give a rightly-guided bay’ah to him. They will go forward accompanying him until they reach the border of ash-Sham that is between ash-Sham and al-Hijaz, where he will halt. It will be said to him: “Enter.” But he will dislike to cross over, and he will say: “Write to my cousin, and if he refuses to obey me, then I am your leader.”

So when the letter reaches the Sakhri, he will greet him and give bay’ah to him. The Mahdi will travel until he settles in Bayt al-Maqdis. The Mahdi will not leave in the hand of a single man of ash-Sham an inch of land except that he returns it to the people of the Dhimmah, and all of the Muslims will return together to Jihad. Things will remain that way for three years.

Then a man from Kalb who has a mark like a star in his eye, will come out with a group of his people until he comes to the Sakhri, and says: “We gave bay’ah to you, and helped you, but when you became king, you gave bay’ah to this enemy of ours. You should go out against him and fight him!”

So he will say: “With whom will I go out against him?” So he will say: “All of the tribe of ‘Amir, even their old women, have joined you, and they have with them all of their camels and their cattle.”

So he will leave, accompanied by the entire tribe of ‘Amir, until they settle at Baysan. The Mahdi will send a banner [i.e. a detachment of troops] against them, and the maximum number of men in the time of the Mahdi comprising a banner will be one hundred men. So they will settle at Fathur Ibrahim, where Kalb will have arranged their cavalry, their men, their camels and their sheep. When the cavalry falters, Kalb will turn and run.

The Sakhri will be seized and slaughtered on the rocks that are laid out on the ground near the church at the bottom of the valley on the edge of the slopes of the Mountain of Zita, at the bridge on the right side of the valley. He will be slaughtered there, like a sheep is slaughtered, and the loser will be the one who missed the day of Kalb, until a virgin slave girl will be sold for eight dirhams.

Ahmad, al-Barudi in al-Ma’rifah, and Abu Nu’aym narrated from Abu Sa’id al-Khudri ؓ that he said: “The Messenger of Allah ﷺ said:

“I bring you good tidings of the Mahdi, a man from Quraysh, from my descendants, who will be sent among my Ummah at a time of conflict between men and earthquakes. Then he will fill the earth with equity and justice, as it had been filled with tyranny and oppression. The inhabitants of the heavens and the earth will be pleased with him, and he will distribute wealth *sihahan*.”

So a man said to him: “What is the meaning of *sihahan*?” He said: “Equitably between men.” Then he said:

“And Allah will fill the hearts of the Ummah of Muhammad with contentment. His justice will cover them all, until he will order an announcer to call out: “Who has any need of me?” And no-one will come except for one man, so he will say: “Go to the treasurer and he will give you what you need.” So he will go to him and say: “I have been sent by the Mahdi to you for you to give me some

wealth.” So he will say: “Take!” So he will take until he cannot carry it all, so he will cast off some of it until it is enough for him to carry, then he will go out with it and regret it, saying: “I was the greediest of the Ummah of Muhammad; all of them were called to this wealth and they all left it except me!” So he will return it to him, but he will say: “We do not take back anything that we have given.” So he [i.e. the Mahdi] will remain like that for six, seven, eight or nine years, and then there will be no good in living after him.”

And Ahmad and Muslim narrated from Abu Sa’id and Jabir رضي الله عنه from the Messenger of Allah ﷺ that he said:

“There will be at the end of time a Khalifah who distributes wealth without counting it.”

Nu’aym ibn Hammad and Ibn Majah narrated from Abu Sa’id al-Khudri رضي الله عنه that the Prophet ﷺ said:

“In my Ummah will be the Mahdi, for at least seven [years], otherwise nine. And during that time my Ummah will enjoy such bounty as it never enjoyed before. It will receive its provision abundantly and it will not need to store any of it up. On that day, wealth will pour out of the ground, and a man will come and say: “O Mahdi, give me!” And he will say: “Take!”

And al-Bazzar narrated from Jabir رضي الله عنه that he said: “The Messenger of Allah ﷺ said:

“In my Ummah will be a Khalifah who will distribute heaps of wealth among the people without counting it.”

Then he said: “By He in Whose Hand is my soul, verily you will count it!”

And Ahmad narrated from Abu Sa’id رضي الله عنه: “I heard the Messenger of Allah ﷺ saying:

“From your umara’ will be an amir who distributes heaps of wealth without counting it. A man will come to him and ask from him, so he will say: “Take!” So the man will spread his garment and pile wealth into it” – and the Messenger of Allah ﷺ spread out a thick cloth wrap that he was sitting on, demonstrating the action of the man, then he gathered its ends together, and said: “So he will take it and leave.”

And al-Bazzar, al-Harith ibn Abi Salamah and at-Tabarani narrated from Qurrah ibn Iyas al-Muzani رضي الله عنه that he said: “The Messenger of Allah ﷺ said:

“The earth will be filled with tyranny and oppression, and when it is filled with tyranny and oppression, Allah will send a man from me, his name is my name and his father’s name is my father’s name, and he will fill it with justice and equity as it had been filled with tyranny and oppression. The sky will not withhold a drop of its rain, nor the earth any of its crops. He will remain seven or eight, and at the most, nine [years].”

And Abu Nu’aym narrated from Abu Sa’id رضي الله عنه from the Prophet ﷺ that he said:

“There will be in my Ummah the Mahdi; if his life is short, then for seven years; otherwise eight, otherwise nine. During his time my Ummah, both the righteous and the wicked of them, will enjoy bounty such as they have never enjoyed before. Allah will send down abundant rain upon them, and the earth will not withhold any of its crops.”

And at-Tabarani in al-Awsat and Abu Nu’aym narrated from Abu Sa’id al-Khudri رضي الله عنه who said: “I heard the Messenger of Allah ﷺ saying:


“A man will come from my Ummah, who speaks according to my Sunnah. Allah ﷻ will cause the rain to fall for him, and the earth to bring forth its blessings. Through him, the earth will be filled with equity and justice, as it was filled with tyranny and oppression. He will rule over this Ummah for seven years, and will settle in Bayt al-Maqdis.”

And Ibn Abi Shaybah, Ahmad, Abu Dawud, Abu Ya’la and at-Tabarani in al-Kabir, from Umm Salamah رضي الله عنها from the Prophet ﷺ that he said:


“There will be conflict with the death of a Khalifah. Then a man from the people of al-Madinah will come out, fleeing to Makkah. A group of men from the people of Makkah will come to him and bring him out by force, and give the bay’ah to him between ar-Rukn and al-Maqam. An army will be sent against him from ash-Sham, but they will be swallowed up by the earth at al-Bayda’ between

Makkah and al-Madinah. So when the people see that, al-Abdal [the great righteous men] of ash-Sham and al-‘A-sa’ib [the groups] of the people of al-‘Iraq will come to him, and give him the bay’ah between ar-Rukn and al-Ma-qam. Then a man from Quraysh and his maternal relatives from Kalb will come and send an army against them, and they [i.e. the Mahdi’s men] will be victorious over them. That will be the battle of Kalb, and what a loss for the one who did not witness the spoils of Kalb! So he [i.e. the Mahdi] will distribute the wealth, and he will rule the people according to the Sunnah of their Prophet, and al-Islam will spread throughout the earth. He will remain for seven years, then he will die and the Muslims will pray over him.”

Abu Dawud said: “Some of them narrated from Hisham “nine years”, and some of them said “seven years”.

And Nu’aym ibn Hammad narrated from Abu Hurayrah  that he said:

“The Mahdi will be given the bay’ah between ar-Rukn and al-Maqam. He will not wake up one who is asleep, nor will he shed any blood.”

And he also narrated from Qatadah that he said: “The Messenger of Allah  said:

“He will go out from al-Madinah, to Makkah. Then the people will bring him out from amongst them, and give him the bay’ah between ar-Rukn and al-Maqam, against his will.”

And he also narrated from Ka’b that he said:

“The Mahdi’s commanders are the best of people, the people of his support and his bay’ah, coming from the people of al-Kufah, Yemen, and al-Abdal [the great righteous men] of ash-Sham. In front of him is Jibril and behind him is Mika’il. He will be loved by all creation. Allah will extinguish al-Fitnah al-‘Amya’ [the blind trial], and the earth will be so safe that a woman will be able to perform the Hajj in a group of five women, unaccompanied by a man, fearing nothing but Allah. The earth will bring forth its goodness, and the sky its blessing.”

And he also narrated from Matar that ‘Umar ibn ‘Abd al-‘Aziz was mentioned in his presence, so he said:

“It has reached us that the Mahdi will do something that ‘Umar ibn ‘Abd al-‘Aziz did not do.”

We [i.e. the companions of Matar] said: “What is that?” He said:

“A man will come to him and ask of him, so he will say: “Go into the treasury and take.” So he will go in, then come out and see that the people are without any need at all. So he will regret what he had done, and return to him [i.e. to the Mahdi], and say: “Take back what you gave me.” But he will refuse and say: “We give, and we do not take.”



And he also narrated from Ka’b that he said:

“I have found the Mahdi referred to in the Books of the Prophets, that there will be in his deeds no injustice or deficiency.”

Ibn Abi Shaybah said in his Musannaf in the chapter of the Mahdi:

“Abu Usamah related to us from ‘Awf, from Muhammad ibn Sirin that he said:

“There will be in this Ummah a Khalifah who will not be less favoured than Abu Bakr and ‘Umar.”

And Nu’aym ibn Hammad narrated from Abu Sa’id al-Khudri , from the Prophet  that he said:

“His Ummah will flock for shelter to him like the bees do to their hive. He will fill the earth with justice as it was filled with tyranny, until the people are as they were in the beginning. He will not wake up one who is asleep, nor will he shed any blood.”

And he also narrated from Tawus that he said:

“When the Mahdi comes, the good-doer shall be increased in his good-doing, and the evil-doer’s repentance from his evil-doing shall be accepted. He [i.e. the Mahdi] will give out wealth, be strict with his workers, and merciful to the poor.”

And he also narrated from Tawus that he said:

“I wish that I would not die until I have reached the time of the Mahdi. The good-doer shall be increased in his good-doing, and the evil-doer’s repentance shall be accepted.”

And he also narrated from ‘Ali ibn Abi Talib ؑ that he said: “The Messenger of Allah ﷺ said:

“Allah ﷻ will rectify the Mahdi in a single night.”

And he also narrated from Tawus that he said:

“‘Umar ibn al-Khattab ؓ farewelled the House [i.e. the Ka’bah], then he said: “By Allah, I do not know what I should do with the treasures of the House and what it contains of weapons and wealth, should I leave it or distribute it in the Cause of Allah?”

So ‘Ali ibn Abi Talib ؑ said to him: “Leave it, O Amir al-Mu’minin, for you are not the one who will do that. The one who will do that is from us, a youth from Quraysh, who will distribute it in the Cause of Allah at the end of time.”

And he also narrated from Ibn Lahi’ah, from Abu Zur’ah, from Sabah that he said:

“During the time of the Mahdi, the child will wish that he were older, and the elderly will wish that he were younger.”

Ibn Abi Shaybah narrated in al-Musannaf from Abu Sa’id al-Khudri ؓ that he said: “The Messenger of Allah ﷺ said:

“There will be in my Ummah the Mahdi. Whether he lives long or short, he will rule for seven years, eight years, or nine years. He will fill the earth with equity and justice as it had been filled with tyranny and oppression. The sky will send down its rain, and the earth will bring forth its

more than it never had thrived before.”

And Ibn Abi Shaybah narrated from Ibrahim ibn Maysurah that he said:

“I said to Tawus: “Is ‘Umar ibn ‘Abd al-‘Aziz the Mahdi?” He said: “He was a mahdi, but not him. When the Mahdi comes, the good-doer shall be increased in his good-doing, and the evil-doer’s repentance from his evil-doing shall be accepted. He [i.e. the Mahdi] will give out wealth, be strict with his workers, and merciful to the poor.”

And Ibn al-Jawzi narrated in his Tarikh from Ibn ‘Abbas ؓ that he said: “The Prophet ﷺ said:

“Four men have ruled the earth, two believers and two infidels. The two believers were Dhul-Qarnayn and Sulayman, and the two infidels were Namrudh and Bukht-Nasr. And a fifth (i.e. the Mahdi) will rule it, from my household.”

CHAPTER 10

THE MALAHIM WILL BE AT AL MAHDI'S HAND



Abu Nu'aym narrated from Hudhayfah ؓ: "I heard the Messenger of Allah ﷺ saying:

"Woe to this Ummah from tyrannical kings! Why do they kill and terrorize those who are obedient [i.e. to Allah], except those who display obedience to them, so that the pious believer compromises with them by his tongue, and resists them in his heart? When Allah wants to restore al-Islam in its dignity and power, He will crush every stubborn tyrant, and He is Able, in every way that He wishes, to repair a nation after its corruption. O Hudhayfah, if there remained for this world only a single day, Allah would prolong that day until a man from my household (i.e. the Mahdi) rules. The Malahim [i.e. the great battles] will be at his hands, and al-Islam will be victorious. He [i.e. Allah] does not go back on His promise, and He is Swift in reckoning."

And al-Khatib narrated in al-Muttafaq wal-Muftaraq from Abu Hurayrah ؓ that he said: "The Messenger of Allah ﷺ said:

"The Romans will besiege a ruler from my descendants, whose name is like my name, and they will fight at a place called al-'Amaq. So they will fight, and a third of the Muslims or thereabouts will be killed. Then they will fight the next day, and a similar number will be killed. Then they will fight on the third day, and the Romans will be defeated, and that will continue until they [i.e. the Muslims] conquer Constantinople. Then, while they are dividing up the booty in their shields, a caller will come telling them: "The Dajjal has taken your places among your families."

And Ibn al-Munadi narrated in al-Malahim from 'Ali ؓ that he said:

"A man from my children (i.e. the Mahdi) will come, near the advent of the Hour, at a time when the hearts of the believers will die just as the bodies die, due to what they will suffer of harms, difficulties, hunger, killing, constant trials, great battles, the abolishment of the Sunan, the revival of innovations, and the abandonment of commanding the good and forbidding the evil.

So Allah will revive, through the Mahdi, the Sunan that had been abolished, and the hearts of the believers will rejoice at his justice and blessings. The groups of the non-Arabs and the tribes of the Arabs will unite with him, and he will remain like that for not many years, less than ten. Then he will die."



CHAPTER 11

DAJJAL AND 'ISA IBN MARYAM ﷺ

Ad-Dani narrated from Silah ibn Zufar that he said:

“It was said one day to Hudhayfah (رضي الله عنه): “The Dajjal has come out!” So he said: “You would be fortunate if he came out while the Companions of Muhammad ﷺ were among you. He will not come out until no-one will be more loved by the people than him (i.e. the Dajjal), because of the hardship that they will suffer.”

Ibn Majah, ar-Ruwayyani, Ibn Khuzaymah, Abu ‘Awanah, al-Hakim and Abu Nu’aym – and it is his wording – narrated from Abu Umamah (رضي الله عنه) that he said:

“The Messenger of Allah ﷺ gave us a sermon in which he mentioned the Dajjal, and he said:

“So al-Madinah will expel her filth, as the furnace expels the filth of the iron, and that day will be called the Day of Purification.”

So Umm Shurayk said: “O Messenger of Allah, where are the Arabs on that day?”

He said: “They will be few on that day, most of them will be in Bayt al-Maqdis, and their Imam, the Mahdi, will be a righteous man. When their imam has come forward to lead them in the Subh prayer, ‘Isa ibn Maryam (عليه السلام) will descend upon them, and that imam will move backwards so that ‘Isa can come forward, so ‘Isa will place his hand between his shoulders and say to him: “Go forward and pray, for it was established for you.” So their imam will lead them in the prayer.”

And Nu'aym narrated from Ka'b that he said:

“The Dajjal will besiege the believers in Bayt al-Maqdis, and they will be afflicted by severe hunger so that they will eat their bowstrings. While they are like that, they will hear a voice in the early dawn, and they will say: “This is the voice of a satiated man.” He said: “So they will look and it will be ‘Isa ibn Maryam (ﷺ).”

He said: “The prayer will be established, and the imam of the Muslims, the Mahdi, will move back, but ‘Isa will say: “Go forward, for the prayer was established for you.” So he will lead them in that prayer, then ‘Isa (ﷺ) will be their imam afterwards.”

And Allah knows best.

And all praise be to Allah by Whose Grace all good deeds are completed.



"The Messenger of Allah ﷺ said: 'May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.'"

[Sunan Ibn Majah, Graded: Hasan]



As it is a beneficial knowledge and glad tidings for the Muslim Ummah. We invite all our brothers to translate this book into their native languages. Jazakallahu Khairan.

